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to which they wished to put an end. The Socrates of Plato acknowledges that nowhere but at Athens would his own kind of questioning and searching activity have been permitted so long; and Comte is quite aware that he himself belongs, as much as Voltaire or Rousseau, to the "revolutionary transition." What was somehow concealed from Plato and Comte and revealed to the mere average 'liberal thinker,' is that henceforth even the form of the old hierarchical order must be to Europe an alien thing. Thus, the reimposition of it, by Cæsar and Constantine and their successors, meant a reversion; it cannot be understood simply as a phase in an ascending series. As regards doctrine, no doubt Comte admitted this. He does not fail to see how the whole system of Catholic Europe was relatively dehumanized by its doctrine of 'exclusive salvation.' Even with this allowance, however, it still seems to me that a change of perspective is needed in his sketch of universal history. Wonderful as it is, the first scientific outline on that scale was not likely to be at all points right even in principle. But I must say that the Positivists, as a school and in their practical activity, do not seem at all more liable than other progressive minds to retrograde moods. All that is needed is that they should recognize a little more explicitly that even on some major points Comte's system may not be final.

THOMAS WHITTAKER.

London.

THE PRESENT RELATIONS OF SCIENCE AND RELIGION. By the Rev. Prof. T. G. Bonney, Sc.D., F.R.S. London: Robert Scott, 1913. Pp. xi, 212.

If there are any who regard Christian apologetics as necessarily worthless, this book, by a comparatively liberal dignitary of the Church, who has also held a professorship of science, is not likely to alter their opinion. The book begins with some information, generally sound if rather scrappy, on recent science, from which the transition is made to a defense of theism and then of Christianity as a revealed religion, with inclusion of the miraculous element. Some of the history even of science might be better. The conservation of energy, for example, is said to have been established mainly by Lord Kelvin (p. 25), not a word being said of Mayer or Joule. Of course, Lord Kel-

vin's work had much to do with giving exactitude to the statement of the principle; but his name is more distinctively associated with the second law of thermodynamics, the dissipation or degradation of energy. Metaphysical questions, the author tells us, never attracted him (Preface, p. ix); and certainly his knowledge of the history of philosophy contrasts unfavorably with his knowledge of the history of science. The position of Epicurus and Lucretius was, he says, "that, though the Deities had called the universe into being, they had then left it to its fate" (p. 93); and, on the next page, Aristotle among other philosophers is said to have taught that "in the beginning God created the heaven and the earth." Different as the two systems were, neither that of Aristotle nor that of Epicurus included a creative deity or deities.

From the chapter on "The Credibility of Christianity" I quote a sentence in which some words I italicize make very pointed a difference of attitude between author and critic that renders argument hopeless. "There was, in almost all creeds, *however rudimentary in character and debased by superstitions*, an expectation of 'signs and wonders'" (p. 143). To me the surprising thing would be if in the kind of religions described in the italicized clause, there had not been this belief in the miraculous. I note some later argumentation worthy of a Church Father. The Virgin Birth Professor Bonney tries to support by the fact of parthenogenesis (pp. 161, 162), though, as his science is more recent than that of Origen, he limits his citation of evidence to the invertebrata. For the Trinity he tries to find analogies in minerals different in physical properties and geometrical relations while chemically identical (p. 177). Professor Bonney's relative liberalism appears in the admission that the story of the Church's efforts, "in medieval and later times, to stifle scientific inquiry and to persecute those who were seekers after truth, is neither a pleasant nor a creditable one" (pp. 183, 184). Yet the degree of tolerance implied is not great; as appears when he deprecates the policy of certain clerical extremists because a formal declaration of war against science would have been "a fertile source of infidelity" (p. 192). This means, we are to be free to think and speak as we like on geology and biology, provided we call ourselves Christians. No more now than in any former age will Christianity consent to exist in an atmosphere of discussion as one of many possible

philosophical views. Those who openly reject it are to have affixed to them the stigma of a term in intention opprobrious.

Quite rightly, as I think, the author insists that if the Virgin Birth, the Resurrection, and the Ascension are no longer to be accepted as miraculous events, Christianity must go. Of course, no one now regards these stories as deliberate falsehoods, least of all the most radical critics, who find their substratum to be mythical; but it is impossible to agree with the reason given for not regarding them as such. "That the story [of the Resurrection] should be a deliberate falsehood is most unlikely, because the leaders of [the infant] Church, though they might not be infallible, were obviously men who would have scorned anything of that kind" (p. 195). Of the leaders of the infant Church we know nothing historically; but that the leaders of the Christian Church as known to history would have scorned falsehood cannot be admitted. Deliberate falsehood, in the shape of forged Sibylline oracles, forged dispatches of Pontius Pilate to Tiberius, etc., was a regular part of the early Christian propaganda; and the most lenient way of putting the case as regards the leaders is that they simply did not care about truth, but only about securing the acceptance of a certain dogma, forgeries being rejected only when they were doctrinally suspect. No heathen opponent of Christianity failed to make the point that the Christians were indifferent to truth.

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ENCYCLOPÆDIA OF RELIGION AND ETHICS. Edited by James Hastings, M.A., D.D. Vol. V: Dravidians—Fichte. Edinburgh: T. & T. Clark, 1913. Pp. xvi, 908.

The fifth volume of this Encyclopædia will sustain the reputation made by its predecessors as a treasure-house of learning of all kinds bearing in any way upon the history of ethical and religious origins and development. As usual, the anthropological articles are exceptionally full and valuable, and have the great merit of not expounding the doubtful conjectures of any one man or school as though they were established fact. Specially interesting are the articles on Dress, Drinks (both by the Rev. A. E. Crawley), Education (a composite treatise by several well-known authors), Egyptian Religion (Prof. Flinders Petrie), Eschatology (Canon J. A. MacCulloch, who also disposes ad-